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The *adultos* consist of married adults and heads of families. Marriage is important as initiating the adult status, and it is the most productive one for both men and women. The adults are the most important group both economically and politically and they run the society. If adult males carry most of the responsibilities, they also enjoy many privileges. They may smoke and drink, have affairs with women, beat their wives, and otherwise exercise male prerogatives. These prerogatives are not supposed to apply to unmarried youths, but when young men begin to get drunk and run around with women, it is said that they "are becoming men."

The status of the aged is, theoretically, one of great respect. Old men and women can address anyone in the familiar *tú* and in return are to be addressed by *Vd.* But sometimes the more endearing *abuelito* or *papacito* is used. To contradict an *anciano* and certainly to beat an old man is an outrage; "it is like beating your own father." The status of the aged, however, is by no means an enviable one, particularly when old people can no longer support themselves. Children are supposed to support aged parents but there are cases of extreme neglect and the theme, "I would rather die than depend upon my children" is frequently heard. The old people do not take part in politics and in general do not have positions of leadership. Because of the rapidly changing culture, the *ancianos* are out of step with the times. Many speak Spanish poorly and have difficulty even in communicating with their grandchildren. In some cases the younger generation, particularly those who have been away to school, are embarrassed by the old fashioned dress, speech, and manners of their grandparents.

RACE

Race is not an important factor in status in Tepoztlán, and racial prejudice hardly exists. Although Tepoztecos are quite sensitive to color differences, there are no distinct racial groups as such recognized in the village. The three distinctions most commonly made are *blanco*, *prieto*, and *indio*. The *blancos* are those with light skin and light eyes, characteristics which are definitely favored. The *prietos* are those with dark skin. The term *indio* has various connotations. Sometimes it is used as the equivalent of *campesino* as opposed to the city man; thus it may be said, "Here in Tepoztlán we are all *indios* and we get along on very little, whereas the city people are very demanding." At other times the word *indio* is used to designate low socio-cultural status, "el pobre, como es indio, no sabe ni siquiera hablar bien" (because the poor thing is Indian he can't even speak well). In this sense, many refer to the inhabitants of the smaller and poorer barrios of San Pedro, Los Reyes, and San Sebastián as *indios*. *Indio* is also used as a term of criticism in reference to one who has poor self-control and is capable of violence. Thus Tepoztecos will say, "In Amatlán they are very Indian, if one is not careful he may be assassinated."

Basically, the term "Indian" is used to designate social status rather than physical type. A wealthy dark person who dresses in city style may not be considered *blanco*, but neither will he be called *indio*. On the other hand, a rich person who continues

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wise incapacitated, the husband will seek out the assistance of a female relative or, even though poor, may hire a servant. Occasionally one hears of a widower or bachelor who cooks and sweeps the house, but never of a man who washes or irons or grinds corn to make tortillas. 462

Women who have no one to support them may hire themselves out as domestic servants, laundresses, or seamstresses, or may become merchants or itinerant peddlers. The only profession which an educated woman can practice in the village is that of schoolteacher. As yet there is no demand for nurses, secretaries, or other skilled female workers. However, the lack of rigidity in the definition of women's occupations is reflected in the fact that on two occasions in the recent past a woman has held the job of secretary of the local government, a post traditionally filled by a man. Women are also members of religious *hermandades* as well as of the school committee. As a rule, however, women play only a minor part in public activities. [463] [794]

The more recent technological improvements represented by the increased use of the sewing machine, the commercial corn mills, the road, and the bus service have affected the work of women rather than men. The sewing machine and the corn mills save women many long hours of work. Previously women spent from four to six hours a day grinding corn by hand, often rising at four in the morning to prepare breakfast. The time now saved is used in various ways, such as getting more sleep, sewing, knitting, going to church, or visiting more often. In many cases the added leisure has been turned toward gainful pursuits, such as gardening, and raising chickens and pigs for sale. Not being so tied to the *metate*, women are able to leave the house more freely and undertake more extensive commercial activities. The improved communication offered by the road and bus has enabled some women to become merchants who go regularly to sell their produce in the Cuernavaca market. [577] [441] [439]

BY AGE

Age is an important but not a rigid determinant in the division of labor. There are no organizations by age groupings in Tepoztlán which carry out assigned tasks. Most skills are learned within the family, beginning at an early age. However, in cases where a skill is learned outside of the family, apprenticeship begins in the late teens. The age at which men vote, begin guard duty, and do public collective labor, as well as enter the army, is determined by local or national law. By custom, men are not eligible for public office nor do they take part in political life until after marriage. Old people continue to work as long as they are physically able, and death is preferred to an incapacitated old age. 561 [868] [885] [887]

Children learn to work slowly and, with few exceptions, the belief that heavy labor will weaken a growing child governs the amount of work parents expect from their offspring. Boys are more carefully guarded in this respect than girls, since their labor in later life is considered harder and more important. At about the time they enter school, about age five, both boys and girls begin to do simple tasks in the house. As they get a little older they are generally glad to run errands 857 868 [856]

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[828] the continuation of a test on the grounds that *se calienta la cabeza*, that is, the child's head would get too hot from thinking so much!

SUBJECTS CHOSEN

The total population whose records could be used in the study was one hundred and six. Six records were discarded since the subjects failed to give any responses or gave responses not related to the stimulus material. The subjects ranged in age from five to seventy-four years, fifty-nine were males and forty-seven were females. No attempt was made to secure an equal number of subjects at different age levels by sex, but we did obtain a small but fair sampling of children and adults at various age levels. The subjects were divided into five chronological age categories with the idea of comparing them: young children, children just before puberty, adolescents, younger adults, and older adults. This selection was somewhat arbitrary, since we had in mind the accepted age range of children, adolescents, and younger and older adults in American Society.⁶

Groups used for comparison in this study were as follows:

C. A. Range Females Males

A Older adults	47-74*	12	9
B Younger adults	20-39	9	12
C Adolescents	13-19	15	10
D Children just before puberty	9-12	12	13
E Young children	5-8	4	10

RESULTS: THE GROUP AS A WHOLE

157 The intellectual approach of Tepostecans to the world around them appears to be concrete rather than abstract (D larger than W, see Table 54). They stick predominantly to the actual world in which they live, a world of everyday occurrences (D responses and no preponderance of phantasies over responsiveness to stimulation from the world around). Their movement (M) and color (Sum C) responses are fairly equally balanced except in the case of the older males, who give preponderantly color responses. A small deviant group (14 cases out of 106), ten of whom belong to one family, have a more exaggerated mode of responding to the cards. They are determined and try to do their best, as do the rest of the population, but when a job is too hard for them they resort to a fragmentary type of Rorschach response, breaking down the situation into minute and repetitive items (seeing countless parts of animals and plant details).⁷ Aside from this minority group of fussy individuals, who would be called obsessive-compulsive in the United States, the majority of tested Tepostecans do not give up a task, nor do they resort to unrealistic aloofness with flights into phantasy.

[582]
[815] ⁶ Although many girls between the ages of thirteen and nineteen are married in Tepostlán, they usually do not maintain their own homes nor take on the full responsibilities of adulthood until they are older, so that their place in the adolescent group is not without justification.

⁷ Two females and five males in this group were fifty-five years of age or older.

⁸ In a subsequent study on family groups, this family will be discussed in detail.